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Book Reviews

The Greek Genius and Its Meaning to Us. By R. W. LIVINGSTONE.
Oxford: The University Press, 1912. Pp. 250. \$2.00.

This volume, as its title indicates, belongs to the same class as Butcher's *Some Aspects of Greek Genius*, Mackail's *Essays on Greek Poetry*, and Zimmern's *Greek Commonwealth*. All have their roots in a desire to make Greek thought and Greek literature alive to a perverse and stiff-necked generation.

Mr. Livingstone is not interested in the ordinary Greek (p. 18), he constructs no historic background (p. 19); but he would analyze for us the Greek writers and thinkers who best represent their country and its spirit. The inquiry is generally limited to Athens between 600 and 400, but the author finds "the Greek spirit at its best in Homer, the lyric poets before 450, Herodotus and Aristophanes" (p. 21).

The Greek Genius is an exacord. The "notes" are, Beauty, Freedom, Directness, Humanism, Sanity, and Manysidedness. These are all, save Beauty, variations on the theme of Directness (p. 180). Plato is the great exception (chap. vii). He is not direct and he is hostile to humanism and freedom. Chap. v discusses two types of Humanism, Pindar and Herodotus. Chap. viii deals with certain characteristics of the fifth century, especially with the influence of Socrates and of Euripides. It is in many ways the most significant chapter in the book.

The value of a book like this must be found, not in new discoveries, but in new points of view and in a new emphasis of old truths. For this reason the author must clothe his thoughts in an attractive style, he must make his reader feel that the subject lives. To do this his own work must be alive. Mr. Livingstone has done this. He says what he has to say with vigor and with clearness. His remarks on the Jewish and Greek religions (p. 56) are not new, but they are put in a new way. His discussion of the Greek treatment of love (p. 83) is suggestive. It might be made to bear on the authenticity of *Antigone* 904-20. This "directness" from which the other "notes" are derived often seems like childlikeness, a Greek trait which explains much of their charm and many of their limitations.

Mr. Livingstone's style is fluent. He is nothing if not "up to date." Parallels are found in Shaw, H. G. Wells, and Wilde. Even Roosevelt is noticed (p. 36), *verso pollice*. Jebb has accustomed us to comparisons between Homer and Scott; but was it really necessary to contrast *Nausicaa* and Wilde's *Salome* (p. 165)?

In his estimates of individual Greek writers, Mr. Livingstone will find many who disagree with him. He is hard put to it to find the typical Greek.

Thucydides is dismissed (p. 139) ("there is nothing popular about his sober and philosophic view of life"). So are Aristophanes, Aeschylus, Sophocles, Euripides, Plato. Who then can be saved? Herodotus and Pindar—"a commonplace intellect" (p. 146)! Herodotus writes history, not to glorify a nation (as most recent writers on Herodotus hold), but to tell stories (p. 150). Theocritus' nature-poetry is "destitute . . . of all virility and human interest" (p. 172).

None the less, Mr. Livingstone has given us a very readable and suggestive book and one which will help every thoughtful reader toward an intelligent understanding of the great forces of Hellenism.

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The Love of Nature among the Romans during the Later Decades of the Republic and the First Century of the Empire. By SIR ARCHIBALD GEIKIE. London: John Murray, 1912.

A book on *The Love of Nature among the Romans*, written by the distinguished Scotch geologist, Sir Archibald Geikie, could hardly fail to be interesting reading for a student of Latin literature. Geikie's essays are the pleasant, reminiscent jottings of a Scotch gentleman, re-reading and re-translating his classics at seventy-seven, and through their discursive and delightful style appear the keen observations of the trained eye of the geologist who has made textbooks, directed surveys, and written the history of Scotland's topography.

As though an apology were needed for entering a field not his own, Geikie in a frank preface explains that having been led by Professor Butcher to accept the presidency of the Classical Association in 1911, he decided to deliver his president's address on a subject which seemed in some measure to combine the classical interests of the members with his own deep love of Nature. Then the fascination of the theme lead him on to further work "in a field whereon he had perhaps somewhat rashly trespassed." He modestly disclaims "any pretension to classical scholarship" for his book and continues: "The classical scholar who may look over its pages will probably find in them nothing with which he is not already familiar, though it may not have occurred to him to collect and compare the scattered passages in Latin authors which reveal how far and in what way these writers were influenced by the features of the external world. To the ordinary reader, however, it may, I hope, be of some interest to see the familiar aspects of Nature as they appeared to Roman eyes and appealed to Roman hearts nineteen hundred years ago."

Such modest frankness disarms the criticisms of "the classical scholar" who may regret that in the hint of bibliography on the feeling for Nature among the Romans no mention is made of Biese's suggestive work, Schiller's contested dicta, and the recent theses on limited phases of the subject; who is